UNITY

The Unitarian

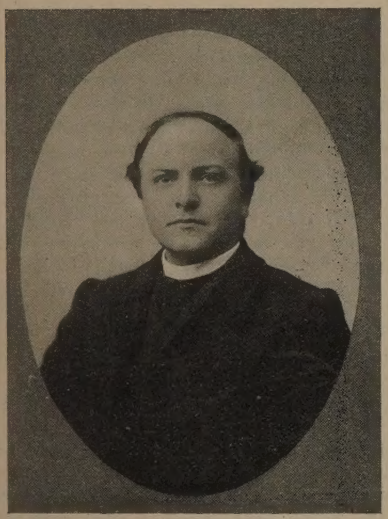
MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 100. [Vol. IX.—1.] January, 1912. ONE PENNY.



Rev. H. Fisher Short (Mossley).

Born 1874, Sheffield, and reared amongst Methodists. Up to becoming Unitarian he was an active member of the Methodist New Connexion, lay-preacher, and mission worker. His studies in preparation for entrance into a Methodist College for the ministry converted him to Unitarianism. He joined the Upperthorpe Unitarian Church, Sheffield, 1896, was Sunday School teacher there, and guild worker, became a lay-preacher for the Yorkshire Unitarian Union, and had charge of the services at Flagg Chapel for some months; student for the Unitarian ministry, Unitarian Home Missionary College, 1900-1902; minister at Aberdare, South Wales, 1902-4; at Crewe, 1904-9, where he was President for Relief Fund for Unemployed, Secretary Crewe Temperance Society, Secretary South Cheshire and District Association of Churches, was largely instrumental in the starting of the Unitarian Movement at Burslem, strengthened his church and Sunday School at Crewe by active work and pulpit discouress, some of which were opened to discussion. Then his present work followed and it is described on another page.

On Open Letter to Open Minds.

Dear Readers,

Let me wish you all a very bright, prosperous, and happy New Year!

An American has said: "The object of life is, to be happy; the place to be happy is here; the time to be happy is now; the way to be happy is, to make others happy." Would it not be a little more true if we put it this way?—The object of life is to do the Right at all costs, and that alone brings peace and happiness; the place to do right and to be happy is here; the time to do right is now; and that is the way to be happy, for it makes others happy!

Let us seek first after righteousness, for that is unselfish, it promotes the welfare of others; but if we seek first after happiness it may be a mere striving after personal pleasure for ourselves without proper consideration for others; and that always produces misery and woe. We shall all be happier this year if we do the right thing for our Faith and for our Church.

I think I could preach a sermon to the Editor on this subject. How can an Editor be happy? So many people to please who cannot all be satisfied. "Never mind, Mr. Editor, if you cannot please everybody. You will be all the happier if you aim to do what is best and what is right for your readers, for that is the way to help them to be happy." That is what I should say to him amongst other things which no doubt he needs to be told.

This magazine is produced that it may help its readers to do what is right, and therefore to help them to be happy. It would be a greater power if it reached more people. The financial responsibility would be lightened if each subscriber would secure at least one new subscriber. Edward Everett Hale said: "Ten Times One is Ten," and showed that each one could multiply himself ten times by getting ten others to join him. If each reader were to secure ten, or even two new readers, in trying to do right to this magazine, would they not be happier? Of course they would, and the position of this "Unitarian Monthly" would be more secure, and the Editor would be happier too in having so much more support.

—Parson Page.

A Happy New Year!

Good-bye to the old year,
And welcome the new;
For the good God is near
And ever is true.
The past is now passed;
The new day is ours;
The good done will last
And bring forth sweet flowers.

All hail! to the new year,
And thanks to the old;
Front the day without fear,
And faith bright as gold.
And let us wish well
To all, with good cheer;
Where right and truth dwell
Is the glad new year. —H. B. S.

"Love that Casts Out Fear."

By the Author of "Randal's Principle," "For All or None," "The Chronicles of Parson Pimm," etc.

CHAPTER I.

Leslie Faire was not an ordinary young man. Left an orphan in early years his life had been a constant struggle, and he had gone through a rough time. But having inherited a cheerful temperament and an energetic disposition he had, in spite of difficulties, won his way into a good position in the employ of the Town Council of his native borough of Whippleton. He was now the chief assistant in the borough surveyor's office, and his superiors had learned to put unshakeable trust in him.

Not long before this story opens, Leslie had met Alice Blyth, had become engaged to her, and they had recently married. And now they were nicely settled in a charming little house and a comfortable home.

Leslie felt that he had secured a good wife, and Alice adored her husband, and fully believed that there was not another man on earth so good and noble as he.

But she did not half understand him as yet. Her past training and experience had been very different from his, and she did not look at life in quite the same way.

One day an awkward thing happened. Alice threw into the fire what she thought to be an empty envelope, mere waste paper, and found immediately afterwards the envelope she thought she had burnt, and knew then that she had destroyed the wrong one, which contained a bank cheque for five pounds which Leslie had received by post that morning.

This plunged her into great trouble. She wondered what Leslie would say, and was afraid to tell him what had happened. And yet she must tell him, else he would otherwise find it out.

Leslie came home to dinner and greeted her affectionately. But he saw that there was something the matter. She was quieter, and more serious than usual.

"Alice, I'm afraid you are not well to-day?"

He went to her, took her face into his hands, and looked straight into her eyes, and she burst out into a flood of tears.

"Why, whatever is it, dear?" he asked in some alarm.

"It is something dreadful, and I feel afraid to tell you."

"Afraid to tell me? Nonsense. Why should you be afraid, dear? Don't you know I love you so much that you ought not to be afraid of telling me anything? When you know what my love is you will trust me without any misgiving."

When she told him he burst out laughing.

"Bless your soul," said he, "we can soon make that all right. I can explain to those who sent me the cheque that it is burnt by accident, and they will send me another for it. In any case your happiness is worth more to me than all the cheques in the world. Whatever happens, no matter what trouble you are in, you must tell me. If you do not it will show you cannot trust me to be your best helper, and your comfort, as I ought to be."

The troubled look at once disappeared from the face of Alice, and in her relief and joy she flung her arms round his neck and kissed him.

"You forgive me, Leslie?"

"Forgive! why, what is there to forgive? It is just what anybody might do quite as easily as you did it. It was pure accident, and you did not do it intentionally. What a brute I should be if I were disagreeable about it."

"You are good. Many husbands would have been angry and would have punished such a thing with coldness and severity. But, my Leslie is wonderful."

"Tut, tut, Alice. You must not talk like that, else you will make me too conceited. 'Punishment,' indeed! That is a word that must be struck out of our vocabulary. I do not believe in it. There must never be any punishment between us whatever happens."

"But suppose I were to do something very wrong indeed," said Alice; "something that would hurt you or injure you very much: I should deserve to be punished, should I not?"

"To be punished? No. You would deserve to be helped to get out of it, and to be protected against the danger of doing it again. And I want you to see, Alice, what true love is: it is unselfish, it thinks of others first, its only motive is to promote the good of the one that is loved. I am your husband, and if my love for you is greater than my love for myself, as it should be—else it is not true love at all—then I am not married to you merely for a selfish purpose, but to secure your true welfare, your highest happiness. If I were to inflict pain on you when you

make a mistake, and thus add to the pain of it, how could it help you to overcome it. My first thing should be to show you that your husband is your truest helper, your most faithful protector and friend at all times, and especially when you are in deepest need of a friend. And that is what you would be to me if I were to go astray."

"If I am good enough, yes. But I am not so good as you. I am proving how true you are. I don't know yet how I could stand the same test."

"The test will come some time. It may not be anything wrong in me, but it may be anything that you think is wrong, because it is often the case that what one may think to be quite right another may consider to be very wrong. You know I hold some strange opinions."

"Never mind, Leslie, I believe in you."

"Yes, Alice, you do. But I want you to believe in me much more yet. You must think I love you so truly that I can never be hard with you or unkind. You love me without fear. There is no dread, no fear in love. I hope to make you feel that my love for you is so perfect that it casts out fear, and that it will be impossible for you to be ever afraid of meeting me or of telling me anything. We are given to each other to help each other to become truer and more perfect in character. You will help me to be a better man if you make me feel I am worthy of your trust."

It is evident that Leslie had a high ideal of marriage. How far it was to be realised has yet to be seen.

(To be continued).

Our Unitarian Faith.

Our Unitarian Faith is:—

(1) FAITH IN GOD,—the One True God our heavenly Father, beside whom there is no other; the sole Creator of the world and the whole universe, the only Infinite and Almighty, the One whom Jesus declares to be the object of worship and prayer. "The true worshippers shall worship the Father" (John iv., 23), "when ye pray, say, Our Father" (Luke xi., 2). It is a faith in God's infinite goodness and all-embracing love—that he is no respector of persons, has no favourites, so that all men without distinction are equally precious to him; loves all alike, saint, sinner, Christian, "heathen," his friends, his enemies—loves each through all eternity, and wills that not one shall perish or become lost to him.

(2) FAITH IN MAN, as in every instance the child of God, made of the divine nature, and naturally inclined to good; faith in the divinity of man, in the marvellous possibilities of every human soul (waiting only for development), in the ability of each to love enemies as the heavenly Father does, to become perfect and Godlike (Matt. v., 44-48). It is a Faith that man can make heaven out of the divine nature that is in every child, "for of such is the kingdom of heaven" (Matt. xix., 18), that ,inspired of God, he makes his own heaven, that he can destroy every hell, and overcome all evil with good. It is a Faith in the Universal Brotherhood of Man, that all are members one of another in each other's keeping, made to care for and to safeguard each other, dependent on one another for welfare, safety, happiness, so that each is safe just so far as all are safe. It is a Faith in the highest destiny for all men, in the fulfilment of the grandest hopes of the human race.

(3) FAITH IN DUTY,—in doing what is DUE from man to man, in loving each neighbour as oneself, in using ability as a trust for the welfare of all—of the strong for the weak, of the able for the helpless; in the duty of securing for every human soul equal freedom to seek the truth, to declare it openly, to propagate it for the good of all, and to apply it to life,—freedom to reject the false and accept the true, to move on from old to new, from good to better towards the perfect life. It is a Faith in the duty of sacrifice for the Truth, in self-surrender to principle, in self-denial for the welfare of others. It is a Faith that Duty makes character, that its true performance is salvation, and that when all men seek first to do right to each other—then they will lack nothing and there will be heaven on earth.

(4) FAITH IN IMMORTALITY,—that there is no death, that when the fleshly body perishes, the soul —the man himself—lives on and lives for ever; that life is a school in which to learn the perfect life, and this world but a portion of it; that what is cut off incomplete here will be perfected elsewhere; that the soul has undeveloped powers in their infancy on earth, destined to be matured beyond the grave; that the hopes and longings implanted in man are prophecies of coming realisation; that the love in the bereaved soul is not misled, but intimates reunion with departed loved ones; that selfishness and sin will die of self-destruction, man reaping suffering and learning repentance therefrom, but that goodness, truth and right are eternal; that every soul will grow into righteousness here or otherwhere and learn the heavenly life; that because God lives for ever so his children made out of His own divine nature will live for ever and enter into His abiding joy.

(5) FAITH IN JESUS as son of Joseph and Mary, a real man, the noblest example of the divinity of the human soul, showing what man can be in loyalty to duty, in self-sacrifice for mankind, in devoted love to man and God. Faith in this greatest of all Leaders and human Saviours, the truest Teacher of the Perfect Life, the sublimest prophet of its Glad Tidings and Revealer of the righteousness and love of God.

This Gospel of God, Man, Duty, Immortality, is UNITARIAN CHRISTIANITY. It is the Faith proclaimed by Jesus. —H.B.S.

Literature.

"Paul, His Life and Teaching," by James Drummond, M.A., LL.D., etc. 1/6 net. Sunday School Association, Essex Hall, London, W.C.

This is a most interesting account of its subject, and makes probably the very best handy text-book concerning the Apostle Paul that can be found. Dr. Drummond gives us in ten chapters "The surroundings amid which Paul lived," "The Origin of the Christian Community," "The Primitive Church," "Sketch of the Life of Paul," "The Pauline Epistles," "The Significance of Paul's Conversion," "Paul's Relation to the Jewish Law," "Problems arising from the Unbelief of the Jews," "The Person of Christ," "Paul's Moral Teaching." These very well cover the ground and make it possible for the reader to know Paul and to understand his work. The great Apostle cannot be understood without a knowledge of the conditions in which he lived and moved. In this book these conditions are described. Dr. Drummond is an excellent biographer, and his expositions of the ideas of Paul indicate keen penetration and luminous insight such as are only possible to that expert scholarship which is his. Well-grounded in this book along with that on Jesus by E. Giran, any teacher would be in a position to know his New Testament and to possess a thorough grasp of Christian origins. The Sunday School Association has certainly done a good thing in securing this valuable book from the pen of such a master who is an authority of world-wide repute.

"The Truth of Religion," by Rudolf Eucken, Senior Professor of Philosophy in the University of Jena, translated by W. Tudor Jones, Ph.D. (Jena). 12/6 net. Williams and Norgate, 14, Henrietta Street, Covent Garden, London, W.C.

This, in Prof. Eucken's own words, is "his main work on religion." From these pages the philosophical student may discover the principles of Eucken's system. But the average reader will not grasp them easily. Eucken has a terminology of his own, and a style of expression that is often most difficult to follow. But he takes his reader through a long process of the most detailed analysis and course of investigation, from which it is clear that:—The Spiritual Life is man's real self, his own real nature (pp. 249, 256); nature and spirit form an antithesis in man; this is one of many oppositions which stimulate the spiritual life—which grows by grappling with and overcoming them (pp. 167, 290-362); in this spiritual life there is great need of a unity, a working towards a whole (p. 58), but this can only be realised in relation to the All, the Absolute Spiritual Life, which is God, in us and above us, immanent and transcendent. "Religion rests on the presence of a Divine Life in man; it unfolds itself through the seizure of this Life as one's own nature. Religion, too, subsists in the fact that man in the inmost foundation of his own being is raised into the Divine Life, and participates in the Divine Nature" (p. 206). "Religion finds a main proof of its truth in the fact that it forms the indispensable culmination of the total Spiritual Life; and although man can be spiritually active here and there, he can never take up the Spiritual Life as a Whole, and transform it into his own act, without religion" (259). The theology of this book is anti-Trinitarian. The doctrine of the Deity of Christ is described as a mistake (p. 20); Man's real nature is Divine, and immortal (p. 272). Christianity is "the highest embodiment of absolute religion"; it is "the religion of religions," and is "certain of a permanent duration" (p. 539).

But a book like this needs to be closely studied throughout its more than 600 pages to get a thorough insight into the process of investigation which the author pursues. Dr. Tudor Jones ,himself some time a student under Professor Eucken at Jena, has here given us as translator a labour of love and devoted discipleship in his Englishment of Eucken's great German work. For this, English readers owe him nothing less than gratitude. But Eucken still needs a clear interpreter in English. Where Boyce Gibson and a few others have begun more will doubtless follow.

"Landmarks in Religious History," by Ambrose N. Blatchford, B.A., 1/- net. Sunday School Association, Essex Hall, Essex Street, Strand, London, W.C.

Mr. Blatchford's "Landmarks of Religious History" will serve a very useful purpose in bringing home to readers the sufferings and sacrifice endured in the past to make our present religious freedom possible, and in showing as it does that the noblest of struggles have been in loyalty to definite conviction. One of the aims of the author is that readers may be "led to accept these outline sketches as inducements to study the larger historical canvases from which they have been willingly gathered." He refers to sources of information in his "foreword" and at the end of each section, naming books that may be consulted for more extended reading. A knowledge of the development of religious ideas is greatly important, and especially of the history of those heroic sacrifices by which such development has been hastened through the ages. In this little volume we are provided with a series of word-pictures describing the persecutions of the early Christians in Rome and the connection with the "Catacombs," "The Crusades," "The Dawn of the Reformation" and Wyclif's work therein, "The Appeal of Savonarola," "The Work of Erasmus," "A Prophet of Switzerland" (Zwingli), "Saint Bartholomew" and "The Dragonnades" concerning the persecutions of the Hugenots in France, "The Covenanters," and "The Two Thousand." In a course of reading Mr. Blatchford's sketches may very helpfully precede Brooke Herford's "Story of Religion in England." It is strange that a section

on Martin Luther is not included between those of Erasmus and Zwingli. The great German Reformer is certainly not unmentioned; there are incidental references to him, but it may strike readers as a singular omission that the heroic monk and his place in the Reformation have here no special treatment. But this observation apart, the book is very welcome as an introduction text-book on a fascinating subject; it is well written in a style that is clear and easy to be understood with the warm sympathy of a lover of truth, as well as the spirit of religion breathing through the whole. It ought to be in great demand for use as a class-book for elder scholars of both sexes in Sunday Schools, and for the home book-shelf.

"The Economic Aspect of the Drink Question"—a lecture by H. G. Chancellor, M.P., at the Summer School, National Conference Union for Social Service, Manchester College, Oxford, July 13th, 1911, and published by the National Unitarian Temperance Association, Essex Hall, Essex Street, London, W.C., one penny, 100 for 5/6—a statement of facts and statistics concerning the Drink Trade, capital invested, people employed, cost to the nation in money, in loss of health, in heavy death-rate, in crime and immorality, and as to the uselessness of alcohol either as food or medicine. Every fair-minded person wanting to get at the truth on this subject would be helped by reading this 16-page tract, and all our temperance societies would find it excellent for propaganda purposes.

RECEIVED: "Great Ness" and other verses, by Amherst D. Tyssen, D.C.L., M.A. (for private circulation).

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. HILL, 36, Heath St., Hampstead, London, N.W

The past year has been a busy one for the Central Postal Mission. Applications for literature have come from every quarter of the globe, and many interesting letters have been received, showing the deep and widespread influence of the tracts and books.

We have been glad to hear that Mr. Ethelred Brown, of Montego Bay, is pursuing very successfully his studies at Meadville College, and hopes to return to Jamaica in the autumn to spread Unitarianism in the island.

We are watching with great sympathy a propagandist movement in Italy, initiated this summer by S. Gaetano Conte, who has just resigned his pastorate in the Episcopalian Methodist Church. Signor Conte and his wife lived for ten years in Boston, U.S.A., giving much help to the poor Italian emigrants. They came into communication with some of the leading philanthropists in Boston, and became conversant with Unitarian thought. Since returning to Italy they have been active in good work amongst the poor, and they feel that religious and social reform ought to go together. Signor Conte has already translated and circulated tracts by Dr. Herford, Sunderland and Minot Savage. He has formed a library for the circulation of books on religion, philosophy and sociology. This summer, with thermometer standing at 101, and in spite of the cholera epidemic, he travelled north, south, east and west to meet groups of enquirers and encouraged them to form societies or circles for religious and social work. In Venice and Palermo the response was especially good, and branches were formed of the new society, which is called the "Association of Free Believers." Signor Conte writes:—

> "I began my new work almost the same day that I gave in my resignation. I began with all the enthusiasm and faith of my young days."

Signor Conte visited Venice, Milan, Turin, Bologna, Rome, Florence, and Sicily, and other places in prosecuting this great work; the report of his work shows wonderful energy and enthusiasm. The British and Foreign Unitarian Association, and the American Unitarian Association have given some timely financial help, and it is to be hoped that the excellent work will not be allowed to languish for want of funds.

National Unitarian Temperance Association.

Hon. Sec.: Mr. E. F. COWLIN, 40 Marler Road, Forest Hill, London, E.C.
Organising Secretary: Mr. W. R. MARSHALL, 31 Birkhall Road, Catford, London, E.C.

The following is part of a New Year letter to Sunday School teachers, issued from Essex Hall and signed by Mr. H. G. Chancellor, M.P., President of the National Unitarian Temperance Association, and by the Rev. J. J. Wright, President of our Sunday School Association:—

May we venture to urge upon you the importance of inculcating total abstinence as one important means whereby temptation may be avoided and the future made secure when boys and girls grow up, go out into the world, and have to face its temptations without the help of the friends who, in Sunday School and Church, have guided and influenced their early years.

At such a time total abstinence, we believe, is the only sure and certain safeguard. Alcohol, taken in quantities however small, and on occasions however rare, is a danger, but one comparatively easy to withstand by children who have grown up without acquiring a liking for it, and with a knowledge of its nature and a determination to abstain from its use.

You can help on this great and beneficent work by making temperance the subject of your Sunday School lessons occasionally, and still more by persuading your scholars to enrol in Bands of Hope, thus ensuring continuous teaching on that most important subject.

If there is no Band of Hope connected with your Sunday School, will you not endeavour to get one started?

Mossley Christian Church.

Erected 1851-2.

This church originated 1841. It sprang out of a split from the Methodist New Connexion caused by the expulsion of the Rev. Joseph Barker by the annual conference of that body. Hence at first it was a "Barkerite" movement, a "Christian Brethren" Church like that of its neighbour four miles away at Mottram. From 1841 to 1852 the congregation met in a hired room at Brookbottom, and during that time there were four ministers in succession up to 1846, after which, owing to Barker's influence, the opinion was strong that a "hired ministry" was not consistent with the Christian Faith, and consequently for many years, 1846 to 1859, the services were carried on by the "free" ministry of local preachers. Up to 1851 Sunday School work continued jointly with the Methodists, but in 1851 several teachers belonging to the Brookbottom congregation were struck off the teachers' plan by the Methodists. This led to the starting of the "Brook School," which became famous. In 1852 there were no less than 700 scholars.

By this time there had been theological developments. The congregation had come to very much the same position doctrinally as that held by Unitarians. So when an effort had to be made in 1851-2 for the erection of a permanent chapel with school building they found Unitarians of the district between Mossley and Manchester ready to help them. In 1851 special school sermons were preached for them by the Revs. R. B. Aspland, M.A. (Dukinfield), and J. J. Taylor, B.A. (Manchester). The new premises were opened in October, 1852, the Rev. Charles Wicksteed, B.A., conducting the service. The congregation had grown considerably, and by

PRESENT INTERIOR

1856 the school numbered 1,000 scholars, and two years later 1,100. Its popularity was due largely to the secular instruction given. For years this school was the leading educational centre in the town. The illustrations here given show the frontal exterior of the chapel in Stamford Road, and the interior as it is now.

In 1859 the Rev. George Fox, from the Unitarian Home Missionary Board, was appointed minister, and under him much strenuous work was done, including reduction of debt and building of a parsonage and a house and cottage adjoining. He was succeeded, December, 1864, by Rev. John Ellis, who, after less than two years, was followed by the Rev. Daniel Berry, whose fruitful ministry—1866-1871—was tragically terminated by his death caused by the bite of a cat. The Rev. J. G. Slater began seven years' very active, enterprising and public-spirited pastorate on May 1st, 1872. He was an aggressive Unitarian, a strong Temperance advocate, delivered courses of lectures on Unitarian doctrine and upon various public topics and social questions, which attracted crowded congregations. Only once in his time did the Sunday School annual collections come below £60, in one year they reached more than £66. The next minister was the Rev. Ephraim Turland, 1880-1883, who was succeeded by the Rev. T. R. Elliott, 1883-1904, who died at his post at the age of 70, after an impressive and powerful pulpit ministry, during which the vigorous life of church and school continued. Owing to the more widespread facilities for popular education the Sunday School was not so largely attended as in its earlier history, but was still considerable in numbers. The Rev. J. E. Stead was minister, 1905-1909; he was an enthusiastic Unitarian, an ardent temperance worker, and an active helper in the various departments of church and Sunday School.

The present pastor, the Rev. H. Fisher Short, began his ministry September, 1909. Under him the congregation and school have made remarkable headway in growth of numbers and life. He has reorganised the men's class, which has grown so large that new premises have had to be secured to accommodate the increased membership; inaugurated primary department on Archibald lines for children under eight years of age connected with Sunday School in which nearly 100 scholars are enrolled, started Young People's Guild, Bible Class for young men, nearly doubled the list of enrolled church members, and pioneered a grand bazaar held recently which totalled £1,400 receipts for structural improvements. Mr. Short is an earnest and effective Van Missioner, is a member of Committee Missionary Conference, member Systematic Religious Instruction Committee, Manchester District S.S. Association. He has done much lecturing, engaged in frequent controversial discussion on Unitarianism, is a strong denominationalist, and has great plans in his mind for the evangelisation of people with the Unitarian Faith. He exemplifies the assertion that a live minister makes a living church.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.

Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

The League is now going to have a corner in the pages of the "Unitarian Monthly," and hopes that thereby many more women will learn of its work and get a clearer understanding of what it seeks to do for our churches.

There is a very influential set of women in the U.S.A., who are acting as the International Committee of the American Women's Alliance. The Secretary is Mrs. St. John, of Philadelphia. At the National Conference in Washington, recently held, a large meeting of the Alliance took place, at which letters of greeting and good wishes were read from the British Women's League, the Hungarian Women's League, and from women situate in Holland, Switzerland and Germany. The League Committee has received a warm letter of thanks through Mrs. St. John from the International Committee.

The lecture list arranged by the Committee has proved very successful, to judge from the number of applications for lectures. Simple addresses or talks on subjects, specially interesting to women, are what is wanted, and the name of anyone in the London District (to which at present the scheme is limited) willing to give such addresses will be gratefully received.

The Organizing Secretary has been for some time in communication with the ladies of the Hastings congregation as to the possibility of a Branch being formed there, and on Thursday, November 30th, went down by invitation of the Women's Society to give an address on the League. There was a very pleasant and well attended meeting, and it is expected that a Branch will very shortly be formed.

The Look-out Section work is going slowly on. The reply forms keep dropping in and are filed as they come. Now and again some are sent back unused, with the information that the sender does not know of any scattered Unitarians. It is evident that they have not quite understood that the idea is to keep the forms on hand until they do hear of such people, which will surely happen sooner or later.

The Stalybridge Unitarian Church has just received a bequest of £25.

Mr. K. Chandra Sen, Indian student, has won the prize for the best English essay, at Cambridge University.

The Right Hon. Thomas Burt, M.P., now father of the House of Commons, was once a member of our Choppington Unitarian Church.

There has been sectarian interference on the part of a Church of England clergyman at Kilburn to prevent girls of his rate-supported day school from attending a girls' club connected with the Unitarian Church. The Rev. C. Roper, B.A., has protested and exposed this conduct in the local press.

Sunday School Topics.

All nature lives for its offspring; but the Church, as far as its children are concerned, is living for itself, its adult self; and as a consequence both the child and the Church are suffering. The State is recognising the child; society is recognising the child; the educational authority is recognising the child; but the Church, instead of leading in this matter is following on behind, fighting more for her dogmas than for her children.—G. H. Archibald.

A good book to read to Sunday scholars of any age above infancy is the story of "Black Beauty." It is the autobiography of a horse, and while inculcating humane treatment of animals it is full of the purest morality and the truest practical religion. And the book costs little; an edition in paper covers can be got for sixpence.

In the United States of America there are paid Sunday School Missionaries and Superintendents, and paid teachers who are experts at the work.

Get to know the birthday of each of your scholars. Enter them in your class register. On the day before each birthday send a card of good wishes. This kindly act of thoughtful consideration will impress itself upon the scholar and will do far more good than you know.

Mrs. Clara B. Beatley is an expert Sunday School Superintendent employed by the Unitarians in Boston, Mass., U.S.A. She has been the Billings Lecturer on Religious Education during 1911, and has recently been over in England.

We are pleased to see that our American Sunday School Magazine, "The Beacon," is not colourless in its theology, and that it has a doctrinal message which is definitely Unitarian, which it does not hide.

Our London Sunday School Society holds an annual social evening for teachers and elder scholars at Essex Hall. That which took place on November 25th was attended by 250 persons, representing 24 London schools.

The Doncaster Unitarian or Free Christian Sunday School has 250 scholars and 20 teachers.

In connection with the revived Unitarian cause at Gainsborough, under the Rev. W. Clarke Lewis, there is now a good Sunday School.

The story of our Kilburn Sunday School as told in the "Sunday School Quarterly," January, 1912, by the Rev. C. Roper, B.A., is most interesting as well as instructive. It began Oct. 2nd, 1910, with 28 scholars, and in 13 months has increased to over 200.

The jubilee of the Sunday School, Highfield Unitarian Church, Idle, is celebrated December 31st, 1911.

The Sunday School annual reports of Broadway Avenue Unitarian Church, Bradford, Yorks., indicate progress, and the annual party attendance on Dec. 2nd was the largest yet.

The Sunday School Association, Essex Hall, London, have issued a tasteful text card for 1912 with Bible Readings for the year, with artistic design by Miss A. M. Odgers. There are notes of lessons for the quarter—January to March—in the "Sunday School Quarterly," from the pen of Dr. Tudor Jones.

The annual volume of "Young Days" is a very excellent book for a New Year's gift. A reminder to parents and teachers.

A demonstration of the Archibald System of Sunday School Teaching was given on Dec. 9th by Miss May Felton, at Unity Church School, Islington, London, at a meeting of the London Sunday School Society with gratifying success.

The Rev. A. Cobden Smith, who has been eleven years superintendent of the Lower Mosley Street Sunday Schools, Manchester, has resigned and terminates his ministry there in June next.

The contents of the "Sunday School Quarterly," January, 1912, are quite up to their usual high level of excellence. To single out any features from such a mine of riches may seem invidious, though limits of space do not permit reference to all the good things; but we are glad to see the Rev. A. Thornhill's series of "Heroes of Faith" continuing; the paper on "The Sunday School and Citizenship" by the Rev. A. E. Parry is both able and timely; Rev. C. Roper's "Building up a School," already alluded to, is helpful and well told; "Discipline" by Mary Francis, and the rest of the contents are all of real value to earnest teachers and school workers.

"I wonder if ever a song was sung,
But the singer's heart sang sweeter;
I wonder if ever a rhyme was rung,
But the thought surpassed the metre;
I wonder if ever a sculptor wrought
Till the cold stone echoed his ardent thought;
Or if ever a painter, with light and shade,
The dream of his inmost soul pourtrayed."

What is the use of a gun unless it shoots? What is the use of a Church or Sunday School unless it hits the mark?

"Earth is crammed with heaven,
And every common bush afire with God."

International Bible Lessons, 1912.

Jan. 7th: The Birth of John the Baptist Foretold. Luke 1, 5-23; Memory Text, Heb. 11, 6.
Jan. 14th: The Birth of John the Baptist. Luke 1, 57-75; Memory Text, Luke 1, 68.
Jan. 21st: The Birth of Jesus. Luke 2, 1-20; Memory Text, Luke 2, 11.
Jan. 28th: The Presentation in the Temple. Luke 2, 22-39; Memory Text, Luke 2, 30-31.

INTRODUCTORY: These lessons are used in the Sunday Schools of many Christian denominations throughout America, Great Britain, in other countries of Europe, and in all parts of the Christian world. The orthodox bodies publish a great variety of literature as Notes and Helps for their Sunday School teachers to assist them to use the lessons effectively in the interest of orthodox doctrines. This attempt here being made is, so far as we know, the first time that Helps have been published with the lessons to aid our teachers to give them from the Unitarian standpoint of religious freethought.

It is of great importance that our way of teaching such lessons should be put before the world side by side with that of the orthodox, both for Unitarians and others. Many broad-minded teachers in orthodox schools may be glad to have the light which we Unitarians can give, and our readers may help them by making this magazine known to such. For our own teachers these lessons should be of great advantage with the helps here provided. Our schools would be more effective with the adoption of The Uniform Lesson, having the same lesson in all the schools—morning or afternoon—according to local convenience. It would promote systematic instruction in doctrine and religion.

The Scripture verses should not be read round the class, nor as a whole to the class, as in some subjects that is not suitable nor desirable, but the teacher is urged to read through the verses beforehand, and to give the lesson in the form of A TALK. When practicable the lesson will be given here in the form of The Lesson Story, with notes, comments, Anecdotes and Illustrations, and a list of Lesson Topics from which the teacher can select one for his talk. The Lesson Story should be told and explained, and followed by the talk on the lesson topic chosen, the style of teaching adapted to suit the age and understanding of the scholars. For little ones a hymn is suggested as a help. At the close of the lesson in class questions to the scholars will more effectually fix on their minds what the teacher has said. (See "Points and Illustrations" on another page).

Jan. 7th, THE LESSON STORY: In the time of Herod the Great, King of Judea (B.C. 6), there was a Jewish priest, Zacharias, who served in the temple at Jerusalem. The priesthood had been divided under David into twenty-four courses or classes, which took turns in administering the temple services, and Zacharias belonged to the course named after Abijah, a high priest. Elizabeth, the wife of Zacharias, of the daughters of Aaron, was also by descent in the line of the priesthood. They were both righteous and good living people. But they were childless, and Zacharias, like all other devout and patriotic Jews, looked for the birth of one who would be the expected Messiah and deliverer of Israel, and longed that this Messiah might be born a son in his family.

On one occasion it had fallen to him by the casting of lots that his part of the temple service should be to burn the incense, which was esteemed a most sacred duty, for it was a symbol of prayer. And while thus engaged at the altar, Zacharias became rapt in spiritual vision and prayed that he might have a son who would be a great prophet and deliverer in Israel, who would bring him joy and gladness and cause many people to rejoice. And in this prayerful ecstacy he thought he saw an angel of the Lord, and that this angel Gabriel told him that his prayer would be fulfilled, and that a child would be born to him called John, who would become great in the sight of the Lord, filled with the Holy Spirit, sober, abstinent, and strong in self-mastery; who would be a prophet like Elijah turning people unto God and converting them to ways of wisdom and righteousness. And because he could scarcely believe the good news Zacharias was struck dumb, so that when he went out of the temple to bless the people he was speechless. But his mind was full of the vision which his longing and prayer had brought him.

LESSON TOPICS.

(1) Herod the Great.
(2) Longing is often a prophecy of its fulfilment, and prayer often contains its own answer .
(3) Jewish expectation of a Messiah.
(4) The hope of parents in their children.
(5) Angels, real and unreal.
(6) What makes true greatness (v. 15)?
(7) Abstinence from strong drink.
(8) The work of a prophet.
(9) Without faith in divine service we cannot please God (text).

Hymn: "Hand in hand with angels."

Jan. 14th, THE LESSON STORY: The child of Elizabeth and Zacharias was born in the hill country of Judah. The neighbours and cousins came and rejoiced, offering congratulations. They very naturally were going to name him after his father, but the mother said that he should be called John. This caused surprise, for none of their kindred were called by that name. So Zacharias, who was deaf and still remained dumb, was asked by signs what he would like the child to be called, and he wrote on a writing tablet that "his name is John," and those who were there marvelled at it. Then Zacharias, who had been silent so long, suddenly began to speak, praising God; and a feeling of awe

came over their friends and neighbours, and what had happened was noised abroad throughout the hill country, and people wondered what sort of a child this would be. And God was with the child.

And Zacharias, his father, filled with the Holy Spirit, blessed God for having visited them with His goodness, for redeeming his people, for raising up an instrument of salvation from enemies, long since promised by the prophets, a mercy which was a holy covenant or oath made to Abraham, that by deliverance from enemies they would be able to serve God without fear in holiness and righteousness all the days of their life.

NOTES: v. 63, ' writing table "—a wooden tablet faced with wax written upon with a pointed instrument. Name "John" means the gift of God.

vv. 68-75, The BENEDICTUS, so-called from its first word in Latin. Nearly all of it from the Old Testament.

v. 69, "horn of salvation." The Jews had been a pastoral or shepherd people, and were familiar with the strength of a bull's defence, in its horns, against attack.

vv. 72-73, "Covenant"—"oath"—an agreement or promise to Abraham, Genesis 22, 16, 17 (see also, Hebrews 6, 13-14).

v. 74, "serve him without fear"—freedom to worship according to their convictions.

LESSON TOPICS.

(1) Every child has its own mission (John, the Forerunner).
(2) Childhood a preparation (v. 66).
(3) Names and naming of children (vv. 59-63).
(4) Oaths and swearing (v. 73).
(5) Redemption—what is it (v. 68)?
(6) Jews, their enemies and rulers (v. 71, 74).
(7) Freedom of worship (v. 74).
(8) Gratitude to God when hopes are fulfilled (Text, v. 68).

Hymn: "O what can little hands do?"

Jan 21st, THE LESSON STORY: St. Luke tells us that in the reign of Cæsar Augustus there was a decree that all the world then under Roman rule should be taxed; this is said to have been when Cyrenius was Governor of Syria; and all went to their own city to be taxed. Joseph went with Mary his wife from Nazareth in Galilee to Bethlehem in Judæa, the city of David, because he was descended from David. And while they were there their first child, Jesus, was born. At the same time there were shepherds in the fields watching their flock by night. These shepherds had a wonderful vision, for an angel appeared to them, and a great light shone round about them, and they were afraid. But the angel told them not to fear, and brought them good tidings of great joy for all people, that in the city of David a saviour is born, who is Christ the Lord, and said that they would find the babe wrapped in swaddling clothes lying in a manger. And then with the angel a multitude of the heavenly host praised God, saying: Glory to God in the highest, and on earth peace, goodwill towards men. When the angels had gone the shepherds decided to go into Bethlehem to see the child, and they found Mary and Joseph, and the babe lying in a manger. And they told it abroad what had been said to them concerning the child, and people wondered at what they said, but Mary pondered these things in her heart. The shepherds returned glorifying and praising God for all they had heard and seen.

NOTES: Compare this account of Luke with that in Matt. 2, which is quite a different story. Nothing is there about the taxing, or the journey of 80 miles from Nazareth to Bethlehem. Instead of shepherds, the wise men from the east; instead of the angels a star; instead of the place of birth being made known it is kept secret; the reason given why the birth was at Bethlehem is a very different one. Time, probably December B.C. 5; Herod died B.C. 4, and Jesus was born before that event; the monk Dionysius, who in 526 A.D. published calculations fixing year of Jesus' birth, made a mistake of four years; strictly speaking, 1912 is A.D. 1916.

vv. 1-3, the "taxing' 'should be "enrolment" (see R.V.). "Cyrenius" should be Quirinus. "Everyone into his own city' was impossible, for Jews scattered in Egypt, Syria, Greece, Italy, could not proceed to Judæa, nor Roman colonists in various parts of the world to Rome. It is stated as the reason why Joseph and Mary went to Bethlehem.

vv. 8-20, The beautiful story of the shepherds, the angels, and the song, "Glory to God in the highest" (Gloria in excelsis) is full of spiritual meaning, but should not be understood as a statement of what really happened. The writer recorded just what he was told, mixing fact and fiction together.

v. 11, Christ—Messiah, the anointed or chosen; Lord—master, leader, ruler.

LESSON TOPICS.

(1) This wonderful fact in human history (Text).
(2) The mysteries folded in a little child.
(3) Unseen spirits.
(4) Good tidings.
(5) A saviour—and saviours.
(6) "Christ the Lord"—growth of the Christ doctrine and Deity of Jesus.
(7) Peace and goodwill.
(8) The motherly heart.
(9) The geography of the story; history of the time; census taking.

Hymn: "Long, long ago in manger low."

Jan. 28th, THE LESSON STORY: According to the law of Moses, the child was brought to the temple at Jerusalem, forty days after his birth, to be presented for dedication to God; and the mother offered her sacrifice. A holy man named Simeon, waiting for the consolation of Israel, the coming of the Messiah, believed he would not die until he had seen the Lord's Anointed; he was in the temple when the parents brought Jesus; and he took the child up in

his arms and blessed God, and said, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation—a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and the mother marvelled at his saying those things. Simeon blessed them and said to Mary: This child is set for the fall and rising again of many in Israel, and for a sign that shall be spoken against, that the thoughts of many hearts may be revealed, and foretold that—a sword would pierce through her own soul also. And a holy woman named Anna, a prophetess, a widow four score and four years of age, who was continually serving God in the temple, gave thanks to God and spoke of the child to people that looked for redemption. And when Joseph and Mary had done what the law required they returned into Galilee, to their own city Nazareth.

NOTES: v. 25, "waiting for the consolation of Israel"—for the coming of the Messiah.

v. 26, "The Lord's Christ," literally—the Lord's Anointed—the Messiah of God.

vv. 29-32, the "Nunc Dimittis" so called from the Latin of the words, "now lettest thou," and usually spoken of as Simeon's song of praise.

vv. 32, 34, 35, no doubt a prophecy long after the event, when the Messiahship of Jesus had come to be fixed in early Christian doctrine.

v. 38, "Them that looked for redemption"—that looked for the coming of the Messiah who was to be the deliverer.

LESSON TOPICS.

(1) The dedication of children.
(2) The responsibility of parents.
(3) Children—gifts from God; a great trust.
(4) A child's destiny: what will he become?
(5) Children, the hope of the world (v. 30).
(6) Waiting and working for the good time.
(7) Simeon the saint; his life in the Holy Spirit.
(8) Anna, the prophetess, serving God.
(9) Thanksgiving and rejoicing for the new life of childhood.
(10) The hidden glory in the child Jesus.

Hymn: "Go forth to life, O child of earth."

POINTS AND ILLUSTRATIONS.

LONGING.

Longing is often a prophecy of its own fulfilment. Lowell says:—

> The thing we long for, that we are
> For one transcendent moment.

If we long to be truer, nobler, we shall be truer and nobler. If we long to make the new year bright with good deeds—and our longing is real—we shall do the good deeds. Thus prayer is not only aspiration and speech, it is action too. Do we really wish others to be happy? It is certain that they will be happier if our wishes are so strong that we endeavour to make them so. We wish others to have a happy year: do we? Then the wish counts for more than words, and is fulfilled in kindly deeds.

THE CHILD—A PROBLEM.

Someone has said, "A child is God's problem waiting man's solution"; a child is a bundle of mighty possibilities for good or evil.

An artist painted the beautiful face of a boy that in every feature was an expression of innocency. Years later he wished another face to be a companion-piece to this, that should in all its hideousness represent SIN. To secure this he visited police stations, slums, and prisons, that he might find the worst and most hardened face. When the picture was complete it was found that both were portraits of the same boy, but oh, how changed! Such is the hidden possibility in the children about us.

—Annie S. Harlow.

A GOOD START.

Let us as parents and teachers strive to lead the little feet so early in God's way that the child shall not be able to tell when he chose this way. It is only necessary for him to know that he is now in the strait and narrow path of life. We hear people say, "Let a child alone till he comes to years of discretion, and let him choose unbiassed." He will not and cannot be unbiassed; so, let us hedge him about and hedge him in by God's word and religious training. If our children start thus early, they will grow up strong Christian men and women, strong in every Christian grace, "rooted and grounded in love, built up in the faith, and stablished in Him," a mighty influence for good in the world.

—Annie S. Harlow.

DEDICATION.

The child Samuel was dedicated to the temple service in his very early years. All children from the very first should be dedicated to the good life. This is what christening or infant baptism means amongst other things. When the great Carthaginian General Hannibal was but nine years old his father Hamilcar took him upon one of his military expeditions and the lad went eagerly. His father then bade him devote himself once for all to the service of his country—Carthage—and with his hand upon the altar to vow eternal enmity to Rome. This early dedication determined the whole course of his after life. So may it be in taking sides against evil.

SOMEBODY'S BOY.

We want something of the spirit of benevolence that prompted an old lady in New Haven. A horse ran away with a wagon, and there was a little boy in it; and she ran screaming after it. Somebody said, "Madam, is that your boy?" "No," said she, "but it's somebody's boy, isn't it?"

> Children are God's apostles, day by day
> Sent forth to preach of love, and hope, and peace.
>
> —J. R. Lowell.

ANGELS.

They are the angels who lovingly guide the little ones safely on their way, faithful parents and teachers; the guardians who protect them in their helplessness, and safeguard them from the dangers that beset them.

Angels are, literally, Messengers; those who bring the message, who are sent on divine errands for God. Parents, teachers, guides, who deliver to children and others the message of divine love, who lead in the way of righteousness, who guard from wrong, and are everywhere the heralds of mercy, sympathy, kindness, and self-denying help. Sister Dora in the hospital; Florence Nightingale amongst the soldiers; John Howard in the prisons; the apostles and the prophets. Their souls go forth to their tasks on the wings of the spirit.

THE GREATEST FACT IN HISTORY.

The birth of Jesus of Nazareth and its results constitute the greatest fact in human history.

"I once asked a man," said an eminent preacher, "what he thought of Christ?" and he replied frankly that "he never thought of him at all." Then I inquired when he was born. He gave the date. "B.C. or A.D.?" I kept on. He smiled, but I repeated soberly, "Before Christ, or after Christ?" He was silent, and I continued, "Have you been dating letters for twenty intelligent years without even reflecting that you were daily commemorating the nativity of Jesus Christ? Have you actually formed no opinion concerning that personage whose advent among men changed the reckoning of time, whose birthday shook the race into a new era?"

WAITING FOR THE MASTER.

Once, in an ancient church, there was a great organ on which the people had not yet learned to play. One after another tried the instrument, drew out its stops and wakened some of its harmonies; but none of them dreamed of the wonderful music that lay hidden there. Then one day came the Master, sat like other men before the organ, and began to play; the people hushed themselves, and whispered: "Is this the organ we have owned so long—this which first sighs and weeps, and then thrills with passion and joy?" From that day the hope of their worship was to reproduce the music then revealed, and when the best of them did his best, they said: "This makes us think of the Master's playing." Just such an instrument is human life, with its complex mechanism, its possible discords, its hidden harmonies, and many a philosopher and teacher has drawn from within it some of the music which was there. Then one day comes the Master. He knows, as the Gospel says, what is in man, and bending over human life reveals the music of it; and from that day forth the hope of the world has been to reproduce the harmony; and when the best of men do their best we say: "This makes us think of the Master's playing."

—Prof. Peabody, of Harvard.

THE WORTH OF AN INFANT.

When the air balloon was discovered, Dr. Franklin was asked, "What is the use of it?" He replied, "What is the use of a new-born infant? It may become a MAN."

A miser visiting a poor tenement was given a seat near a cradle. Suddenly the baby put out its hand, and fondled his, looking into his face with an innocent smile. He went away a changed man. His heart was opened to humanity's need, and began a life of benevolence—all because he had been touched by the hand of an infant.

PARENTAL RESPONSIBILITY.

The great American educationist—and Unitarian—Horace Mann, was speaking in Massachusetts, and pointed to a great pile erected for waif boys, and made the assertion that the money was well spent if it saved only one boy. After the lecture, one friend was heard to ask another, "Do you not think Mr. Mann was very extreme in his statement?" The other man tightened his hand upon the arm of his friend and stammered out, "Not if it was my son."

REDEMPTION.

To redeem is to buy back, to recover. A slave was being sold by auction in a market place in Egypt, and an Englishman stood looking on. The slave noticed that this avowed enemy of slavery was bidding, and became angry, despairing of his freedom. The Englishman was the highest bidder and the slave was sold to him. Then he took the bill of sale, duly receipted, gave it to the slave, and told him he might go free. But the slave was overcome with astonishment and joy, refused to leave such a noble master, and from that time was his faithful and devoted servant.

Martyrs have redeemed mankind from oppression, error, and superstition, purchasing the liberty of their fellows at the price of their sufferings. The self-sacrificing love enjoined in Christianity is the great power of redemption.

GOOD NEWS OF REDEMPTION.

In a village in Norway is a church with the figure of a stork carved upon its woodwork, and the following story accounts for it. In the village lived a little boy, Conrad, with his widowed mother. Every summer a stork built its nest near their home, and in autumn it flew away. Conrad and his mother were so kind to the stork that at Conrad's whistle it would come and feed out of his hand. Every spring it returned as if pleased to be with them again. Conrad grew into a man, became a sailor, was taken prisoner by pirates and sold as a slave. Weeks, months, years passed, and the widowed mother had given up her son as lost. But the stork continued to come. For Conrad's sake she welcomed it and fed it.

One day as poor Conrad was working alone in chains a stork came flying close to him, and in a moment all the memories of home and mother

crowded upon his mind, and scarce knowing what he was doing he whistled as he used to do, and to his surprise and delight the bird came to him to be fed, for it was his dear old friend. The time approached for the stork to return north, so Conrad tied to the bird's leg a message to his mother written on a scrap of paper. The stork returned to the Norway village, and the widow fed it as usual, discovering the letter with news from her long-lost boy. She told the clergyman, and the news spread quickly all over the parish. The whole village became of one mind and collected money to redeem Christian slaves from the Turks. The matter was laid before the king, and a man-of-war was sent to Africa with a large sum of money as ransom to release the captives, and Conrad returned home to his mother, and the whole village rejoiced, the figure of the stork being carved as a memorial of the wonderful means of redemption.

Sister Nivedita.

Thirteen years ago a young Englishwoman, Margaret E. Noble—a picture of health and vigour—went out to India on a self-appointed mission, feeling that she had a call, to help the Indian women. She wished to serve them "not as one from the outside, but as one from within," and so she decided that she "must therefore live their life and be one of them."

She was the daughter of a clergyman who died in the service of the poor of Manchester. When a child an Indian preacher on a visit was struck with the spiritual earnestness of her face, and prophesied that one day the claim of India would touch her. Her father thought too that some great call would come to her. She developed rare intellectual power so that even Professor Huxley was struck by her intellectual gifts. She became the centre of a great educational movement in London when the call of India reached her. She heard Swami Vivekananda preach in London, offered her lifelong services, and immediately left for India.

She secured a little house in a lane in Calcutta. At first no Hindu servant would serve her, and she went without help rather than hurt the feelings of her neighbours. But ultimately the people came to look upon her as their own, and the most orthodox and saintly women felt happy to be her guest. By patient love she won the hearts of the people; the children came to her; she set up a kindergarten school, started classes for grown-up women, trained widows and orphans to be teachers, established "The House of the Sisters," and her work in India widely recognised, some of the greatest men of Europe and America went to see her and went away inspired with love for the country she had adopted.

She took the name "Sister Nivedita." When the plague came to Calcutta she organised a band of young men to cleanse the most insanitary spots; she nursed plague patients, adults and children, at the risk of her life. She had a great mother-heart of protecting love. The hardships through which she passed broke down her health, and she hovered long between life and death. On recovery she was warned never again to overwork.

But when the famine came to East Bengal she would go and minister to the sufferers. She visited village after village, waded over flooded and submerged lands, passed through swamps, was attacked by malaria, from which she only partially recovered. Her book, "Famine and Flood in East Bengal," describes the terrible pictures she had seen.

After this her work told upon her impaired constitution, and she had to seek change of climate and went to Darjeeling in the hope that the more bracing air might restore her, but alas, she passed away on Oct. 13th, having given her life for her beloved India. These particulars have been gleaned from Mrs. J. C. Bose and other Indian writers, in "The Modern Review."

She was a great loving soul, a dominating personality, a woman of clear vision and of the keenest intellect. But she completely identified herself with Indian patriotism, Indian religion, Indian womanhood, and the cause of the children. "Her thought had concerned itself with every form of the national awakening. Of many reforms she was indeed the fountain head and inspiration."

Woman has a wonderful mission in every department of human life. Young women moved with great ideas, like Margaret Noble, and ready to live for them, are amongst the saviours of the race. The call comes, but how few heed it.

A course of week-night lectures in connection with the Missionary Conference has been given at Douglas, I.O.M., the lecturers being Revs. J. Morley Mills, H. Bodell Smith, and W. T. Bushrod.

Our February issue will be a Dickens number.

Several ministers of other denominations attended the Blackpool North Shore Bazaar, which realised £335.

A reception to meet friends of the Brahmo Somaj of India was held at Essex Hall, London, December 9th, at the invitation of the British and Foreign Unitarian Association.

In consequence of successful Van Mission meetings at Cleckheaton, Yorks., efforts are being made to establish a Unitarian movement there. The Rev. W. Rosling, of Bradford, is delivering a course of twelve weekly lectures.

A new Unitarian Church has been established at Nontalong, Khasi Hills, India; eight new members joined Unitarian Church at Shillong; and the 24th annual Festival of the Khasi Hills Unitarian Union was recently held with great rejoicing.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, Dovestone, Denton Road, GORTON, Manchester, except Calendar matter and corected proofs which should be sent direct to the printer.
Any errors in transmission of parcels, or in the condition of the copies sent, should be repor ed to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

A HAPPY NEW YEAR to everybody, including our readers and friends.

ENLARGEMENT from 12 to 16 pages this month. This increased expense will just about absorb the small margin of profit hitherto realised beyond payment for printing and cost of distribution. If circulation increases so as to prevent insolvency there will be no going back to the 12 pages. It is hoped that this enlargement of contents and increased variety of matter will encourage readers and congregations to support the efforts of the Editor by pushing this monthly wherever and whenever they possibly can.

SUNDAY SCHOOL matter now occupies considerably more space in these columns without injuring other special features. May we ask that the Magazine should be more widely adopted in our Sunday schools for teachers and elder scholars. Will our Sunday School readers help in this matter?

The Editor is not actuated with the desire to compete with any other Sunday School agencies, but he has a duty to his readers and to the churches which use the magazine, not to neglect Sunday School interests.

It is hoped from time to time, every month if possible, to give illustrated sketches of a church and its minister, especially of those using the magazine.

The autumnal meeting, London District Unitarian Society, on Nov. 17th, at Islington, was evidently full of good spirit, and the forward note was strongly sounded, and much active work and progress reported.

The well-meant appeal of "The Christian Commonwealth" that Unitarians should be admitted to membership of Evangelical Free Church Councils is certain to fail. Unitarians cannot join Trinitarians in the promotion of orthodoxy.

The Rev. J. M. Lloyd Thomas, of Nottingham, has in "The Christian Commonwealth" expressed himself strongly in support of definite Unitarianism and in opposition to Mr. Campbell's doctrine of "The Eternal Christ."

Mr. David Martineau, whose death is recorded, was an ex-President of the British and Foreign Unitarian Association, and nephew of Dr. James Martineau.

In November the Wolverhampton Unitarians opened their new and commodious church building with very hearty and enthusiastic inaugural meetings.

The church choir at Chesham, Bury, has raised £30 for the church funds by an entertainment.

There was an unusually large attendance at the annual meeting of the Provincial Assembly of London and the South-Eastern Counties at Kensington on November 22nd at the Essex Church. The new congregation at Finchley was welcomed into the membership of the Assembly.

The Unitarian (Free Christian) Congregation of Doncaster makes an appeal for funds required for new buildings at the cost of £3,000. There is a membership of 220, a Sunday School of 250 scholars, and an average evening congregation of from 400 to 500.

The induction of Rev. J. C. Flower, B.A., to the ministry of the Frizinghall Congregational Church, Bradford, Yorks., was by service conducted by Professor J. E. Carpenter, of Oxford, Nov. 16th.

Mr. E. W. Smith, M.Sc. (Manchester University), formerly of Mottram, more recently on the staff of the Leeds University, and now head of the High Pressure Gas Department of the Birmingham City Corporation is promoted to be chief chemist to the whole of the gas works of Birmingham.

We regret that several of our ministers have been suffering from ill-health, including Revs. Delta Evans, C. J. Street, M.A., LL.B., Douglas Hoole, and J. E. Jenkins; may they soon be thoroughly well.

MINISTERIAL CHANGES: Rev. D. Robson, B.D., inducted, Peckham Unitarian Church, Nov. 21st; Rev. Jenkin L. Jones, resigned, Woolwich, Nov. 16th; Rev. J. Crossley's farewell, Birkenhead, Nov. 24-26, and commenced ministry at Ansdell, Dec. 10th; Rev. H. S. Tayler, M.A., farewell, Chesterfield, Nov. 26-27; Rev. S. A. Mellor, B.A., Ph.D., resigned, Rotherham, appointed to Cairo Street Chapel, Warrington; Dr. G. F. Beckh, appointed to Clifton Unitarian Church; Rev. E. W. Lummis, M.A., University Hall, London, during December; Rev. H. E. Perry, welcomed, Stockport, Nov. 30th; Rev. D. Price, M.A., appointed to Brisbane, Queensland; Rev. R. H. Maister, resigned, Stockton-on-Tees; Rev. A. Cobden Smith, Lower Mosley Street, Manchester, resigned; Rev. Dr. Mellone, farewell at Edinburgh; Rev. G. Lansdown appointed to Chichester; Rev. Henry Chellew, ex-Congregationalist, appointed, Pendleton; Rev. W. McMullan, resigned, Swinton, Manchester; Rev. Leonard Short, inducted at Stannington, Sheffield, Dec. 15th.

DEATHS: Mrs. C. F. Dear, Southsea, Portsmouth, Nov. 11th; Mrs. J. Peacock, Brixton, Nov. 16th, 80; Mr. David Martineau, Clapham Park, London, Nov. 24th, 84; Mr. Alfred Holt, Liverpool, Nov. 28th, 82; Rev. William Napier, Dundrum, Belfast, Nov. 16th, 84; Mrs. G. Philpott, Taunton, Nov. 26th, 72; Mrs. A. Motteau, Forest Gate, London, Nov. 30th, 84; Miss M. M. Salter, Colwyn Bay (formerly of Bolton), Dec. 4th; Mr. J. F. Spedding, Stockport, Dec. 6th, father of Rev. T. P. Spedding, 75; Rev. Edward Allen, Altrincham (formerly Walmsley, Egerton), Dec. 8th, 80; Mrs. J. R. Miniss, J.P., Dromore, Co. Down, Dec. 10th, 69; Miss M. Braithwaite, Halifax, Dec. 11th, 67; Mr. Hugh Ronalds, Swainshill, Hereford, Dec. 10th, 78; Mr. J. C. Preston, Hampstead, Dec. 17th, 67; Miss Toulmin Smith, Oxford, Dec. 18th, 73.

WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES:

(1) The Personal Unity of God.
(2) The Simplicity of Nature in Christ.
(3) The Personal Origin and Identity of Sin.
(4) The Finite Duration of Future Suffering.

opposed to CHURCH DOCTRINES:

(1) The Trinity in Unity.
(2) Two Distinct Natures in Christ.
(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Eternity of Hell Torments.

—Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

Births, Marriages, and Deaths.

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DEATH.

DEAR.—On November 11th, at Southsea, Mary Ann, widow of the late Clement Francis Dear, formerly minister of the High Street Chapel, Portsmouth. The funeral service was conducted by the Rev. G. Lansdown on Wednesday, November 15th, at Mrs. Dear's residence and in the Highland Road Cemetery.

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